intellectual operations, becomes clearer and more
powerful when we ascend in the scale. We see the
truth of our classifications and distinctions, but also
their limits. All things, even while different, are
yet one. For practical purposes plant, animal,
•man are different existences; yet when we look
deeper we see that the plant is only an animal with
an insufficient evolution of self-consciousness and
dynamic force; the animal is man in the making;
man himself is that animal and yet the something
more of self-consciousness and dynamic power of
'consciousness that make him man; and yet again he
is the something more which is contained and
repressed in his being as the potentiality of the
divine,—he is a god in the making. In each of
these, plant, animal, man, god, the Eternal is there
containing and repressing himself as it w.ere in
order to make a certain statement of his being.
Each is the whole Eternal concealed. Man himself,
who takes up all that went before him and
transmutes it into the term of manhood, is the
individual human being and yet he is all mankind,
the universal man acting in the individual as a
human personality. He is all and yet he

is
himself and unique. He is what he is,
but he is
also the past of all that he was and the
potentiality
of all that he is not. We cannot
understand him
if we look only at his present
individuality, but we
cannot understand him either if we look
only at
his commonalty, his general term of
manhood, or
go back by exclusion from both to an
essentiality